1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

431 As in many primitive communities, in spite of the importance of personal ownership, no member of the group is allowed to go in want. In all activities there is much sharing of property. It is distinctly understood, however, that all such sharing takes the form of giving and receiving, or of lending and borrowing. Anyone, therefore, who makes use of goods clearly not his own, without making a suitable arrangement with the rightful owner, is guilty of theft.

684 Adultery[1] is intercourse with the recognized mate of another individual. Personal attentions on the part of a man to a married woman are punished as adultery because they have but one meaning to a native. However, dalliance with an unattached girl is not considered adultery.

671 In the first two of these offenses intent, contrary to the practise of some primitive tribes, plays an important part. Accidental homicide and accidental poisoning, if the case is clear, do not call for satisfaction. Regarding sorcery, theft, and adultery, it is almost impossible for the Carib mind to conceive of the commission of these acts without malicious intent.

The Carib philosophy on the matter of intent, stated in our terms, follows the reasoning that accidents are to be classed along with that whole group of natural incidents which are often injurious and inconvenient to human beings. The causes, however, are spiritual or supernatural, and the results are due to transgression, perhaps unconscious, of a tabu. If a man kills or poisons another through accident, he is merely acting as unconscious agent of the spiritual powers who constitute the effective agent and cannot be punished. Personal antagonism, in such a case, is eliminated, the solidity of the group is unaffected, and retaliation has no function. But when a man commits an offense of his own

175 [1] Adultery was introduced after white contact among the Caribs of the islands, according to Rochefort. Says he, "Heretofore they knew not how to punish this crime, because it reigned not among them before their commerce with the Christians; but now if the husband surprises his wife prostituting herself to some other or have otherwise any certain knowledge of it, he does himself justice, and seldom pardons her, but dispatches her, sometimes with his club, sometimes by ripping up her belly from above downward with a razor or the tooth of an agouti, which is nearly as sharp. This execution being done, the husband goes to his father-in-law and tells him in cold blood, 'I have killed thy daughter, because she proved unfaithful to me'. The father thinks the action so just that he is so far from being angry with him, that he commends him, and conceives himself obliged. 'Thou hast done well,' replies he, 'she deserved no less.' And if he hath any more daughters to dispose of he immediately proffers him one of them, and promises to bestow her on him at the first opportunity." de Rochefort, 1658, *Histoire Naturelle et Morale*, pp. 548–549, quoted in Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, pp. 561–562.

In early times on the Orinoco, according to Gumilla, all recognized adultery, "notably when women commit it, but the Carib is the only nation which has a punishment fixed for adulterers, who are put to death by the whole village populace in the public place." Gumilla, 1791, *Historia natura, civil y geografica de las naciones situadas on las riveras del Rio Orinoco*, Vol. I, p. 132, quoted in Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, p. 562.

*177 159 323 she is a dependent widow and lives with her two daughters and son-in-law in his father's clearing. Her pots are particularly noted for being lopsided, making them easy to identify. She was the first to attempt to locate a suitable clay source at the Air Strip. She makes only tuluvas and has sold four at the Air Strip. Three were sold for the use of the mother of the man in whose clearing she resides and one for his sister.

*177 593 431 The only cases in which pots were presented as gifts between clearings involve exchanges between mother and adult daughter. These are actual mother and daughter pairs. Classificatory relatives are not included. These gifts were made in four cases during the period of observation and are an aspect of the sustained generalized reciprocity between mother and adult child in different clearings. Exchanges between mother and adult son usually involve food. However, these exchanges are not formalized in any way and they do not always occur between specific mother and child pairs.

*177 592 [621] In sum, the pattern of cooperation among adult individuals residing in the same settlement has been eroded by the introduction of wage work, other markets, and a money economy. The household composed of an adult man and his wife or wives and children remains the primary cooperative economic unit. However, the household has been extended in various instances to include the adult son or son-in-law and their families. The sustained flow of mutual assistance among a wider circle of kinsmen no longer exists as a common pattern.

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*177 476 624 There is one exception to this pattern which has relevance only in its situational context. As the miners re-established bush farms,